Of the Church—By the Church—For the Church

Luther League Review

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The Lutheran Deaconess Motherhouse

of the General Synod at Baltimore, Maryland

THE fundamental principles of the female diaconate are found in the teachings and practices of the Christian Church in the days of the Apostles, and of the first several Christian centuries.

In the Motherhouse and Training School of the General Synod, the principles and methods of the early Church and of the Kaiserswerth institution are followed, with the necessary adaptations required by the religious and social conditions of the American communities.

In 1836, Rev. Theodore Fliedner, D.D., founded a Motherhouse, at Kaiserswerth, Germany, and thus, under God, began the work of restoring to modern times this office and ministry of the early Church.

The female diaconate is an office and ministry of service, mercy and love in the name of Christ and the Church.

This Motherhouse of the General Synod, while located at Baltimore, is, however, not

a local institution. It is the home and training school of all the Sisters and probationers of the Deaconess order of the General Synod. To the Lutherans of Baltimore, however, belongs the credit of providing the means which enabled the Deaconess Board of the General Synod to establish this its first Motherhouse.

The Deaconess cause, like many other good works, has grown from small beginnings and through much tribulation and discouragement; but nothwithstanding all this, the men to whom the General Synod assigned the inauguration of this work were enthusiastic and full of faith in their Lord and Master, whom they thus sought to serve.

In March, 1883, after a discussion of the Deaconess question, the N. E. Conference of the Susquehanna Synod, on motion of Rev. F. P. Manhart, voted that the time had come for the establishment of Deaconess work in the General Synod. In 1883 and in 1884 the Susquehanna Synod also took action, and instructed its delegates to the General Synod of 1885 to bring up the question. At the time of this action there was not a Deaconess Motherhouse in the United States. Rev. F. P. Manhart, being a delegate from the Susquehanna Synod, moved in the General Synod of 1885 that a committee be appointed to inquire into the Deaconess question and to report. The motion was adopted and the President, asking the mover to suggest a committee, named Drs. G. U. Wenner, E. J. Wolf and J. B. Remensnyder, who were then appointed. The Committee reported in 1887 and again in 1889, in which year the General Synod appointed the first Deaconess Board, of which Dr. Wenner was president until 1899.

In 1893, in answer to the appeals of the Board, several young women offered themselves for the work, and, having spent a short time in the Drexel Motherhouse at Philadelphia, were sent by the Board to Kaiserswerth, Germany, to receive their education at that institution, the Board hoping that by the end of the two years they were obliged to remain there they would have the means by which a Motherhouse could be equipped and made ready for the Sisters' occupancy. But two years rolled around, the women had ended their studies abroad and arrived in this country to find the Church without a home in which to place them, and the Board obliged to send them to their respective homes until such time as a Motherhouse could be provided.

In the meantime the Board had been making appeals to cities, towns, villages and individuals for either money or a house in which to establish this work. It was in answer to these appeals that Rev. Dr. Studebaker and W. L. Armiger, both members of the Board, and residents of Baltimore, secured the interest of the Lutherans of Baltimore in the Deaconess cause, organized the Deaconess Motherhouse Association, and this organization authorized these gentlemen to tender to the Board a house in the city of Baltimore, the rental of which the Association would guarantee for two years. This offer was gladly accepted, and in October, 1895, six young women were set apart

A LUTHERAN DEACONESS

as the first Deaconesses of the General Synod, and installed in the first Motherhouse, at 907 and 909 North Fulton avenue, Baltimore, at which time the house was also furnished throughout by donation from individuals, churches and Sunday-schools in Baltimore, Philadelphia, New York and other places. In one year it became necessary to enlarge the house and the same Baltimore Motherhouse Association came to the help of the Board, rented the adjoining property and paid the rent of both houses. Thus it happened that the General Synod Motherhouse was established at Baltimore. Its present location is but temporary, for private dwelling houses are not adapted to the uses of a Mother-

house, and the Board is now looking and praying for some person or persons or association who will provide the means to secure suitable grounds on which to erect buildings adapted to this work, or who will donate land for this purpose, in Baltimore or elsewhere. The cause needs suitable grounds and buildings. Already the two dwelling houses now used as a Motherhouse, although large, are taxed to the fullest capacity, and while but four and one-half years have passed since this Motherhouse was established with six Deaconesses, there are now ten Deaconesses, twelve probationers and five candidates within its walls.

This Motherhouse is now supported and maintained by an apportionment regularly made by the General Synod, and by private contributions. It is a part of the Conference of Lutheran Deaconess Motherhouses in America and of the Kaiserswerth Conference. It is governed by a Board of Managers elected by and responsible to the General Synod, the present members being Rev. J. J. Young, D.D., President; Rev. G. U. Wenner, D.D., Mr. J. G. C. Taddiken of New York; Rev. F. P. Manhart, D.D., secretary; Rev. W. H. Dunbar, D.D., Vice-President; Rev. L. M. Zimmerman, Rev. W. S. Freas, D.D., Mr. W. L. Armiger, Mr. Frederick P. Stieff, Treasurer; Mr. George Warfield of Baltimore, Rev. L. E. Albert, D.D., and F. A. Hartranft, Esq., of Philadelphia, Rev. A. H. Studebaker, D.D., of Brooklyn, Rev. Edwin Heyl Delk of Hagerstown, Mr. Cornelius Eckhardt of Washington, D. C., and Mr. George S. Bond of York, Pa.

The immediate management and direction of the internal affairs of the Motherhouse are assigned to two persons, the Pastor and Head Sister. These two positions are now filled by Rev. F. P. Manhart, D.D., as Pastor, and Sister Jennie as Head Sister.

The development of the work has been gradual. The Motherhouse numbers at this writing 10 deaconesses, 12 probationers, and 5 candidates. Work is done in four stations outside of the Motherhouse.

The teaching force of the institution is very strong, and the equipment in library, etc., is fair and steadily improving. The course is two and a half years as a minimum. It fits for work as parish, teaching or nursing sisters. The demand for more deaconesses is very steady, so that this young institution with many needs calls for more candidates to meet its supreme need.

No more interesting cause is presented to the people of the Church to-day than that of the Deaconess. Any desiring further information can obtain the same by addressing the Pastor or Head Sister.

The Luther League and Self-Culture

By Rev. George H. Reen, Columbia, Penna.

SELF-CULTURE is readily and heartily approved by all intelligent people. They wisely judge that by making the most of the powers with which they are endowed they assure to themselves the most of honor, of enjoyment, and even of financial gain.

But to Christian people self-culture must commend itself on higher grounds. To them it presents itself as a necessity of their new being—as a necessary response to the demands of a sacred utility. They are taught to look upon themselves as stewards of God, to whom their life and all that God has put into their life have been committed in trust. They have ever the solemn consciousness that time and talent must be used for God and must ultimately be accounted for to God. By the very fact of their creation, and by the greater fact of their redemption, they are doubly pledged to consecrate their whole selves to their Creator and Redeemer. The measure of Christian effort is nothing less than that which the Psalmist sets for himself, "Bless the Lord, O my soul; and all that is within me, bless his holy name."

From this follows for the Christian the lofty duty of self-culture. Not only in what we are, but as well in what we may be, do we belong to our Lord. The capabilities of our nature, themselves God's gift to us, are a part of our holy trust. We must strive to reach them, to realize them, that our Master may be profited by our enlarged service. The child of God should seek development not for his own sake alone, but also, and first of all, for God's sake. Self-culture as a religious duty is not as much thought of to-day as it should be, but it is a matter of the highest importance, and one which all young Christians will do well to ponder. We are held accountable not only for the use of the talents with which we have been naturally equipped, but also for the larger use of them which we are able to make by accepting the occasions for their development. The failure to do this latter was one of the elements of unfaithfulness in the conduct of that unprofitable servant in the Saviour's parable, "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." It was not enough to return to

his Lord that which naturally inhered in the talent. The householder was not satisfied with that. He meant it to be developed, to be brought to the state of enlarged usefulness, to have added to its original ability the possibility of still further returns. The pleasure of the lord in the gains made by his two faithful servants doubtless consisted not only in the fruit already brought in by his talents, but also in their expanded power. They had become by judicious handling capable of doing vastly more than they could do at first. The talents had not simply been kept safely, but they had been caused to grow.

And so the Divine Householder, who has granted to His servants in our day powers capable of expansion, will not be content with our use of them as they are, but expects them to be improved, developed, according as He offers opportunities for improvement, so that their original capacity may be increased by our efforts at cultivation.

The truth of self-culture as a Christian duty being premised, the topic becomes one of great significance: The Luther League and Self-Culture. Here is a mighty obligation to self and to God; and here is an organization whose aim it is to aid youthful Christians in leading lives of loyalty to their Lord and their Church. What practical relation does the organization bear toward the obligation?

The Luther League carries on its helpful work along three lines, the social, the intellectual and the devotional. It can be shown that in all of these departments some contribution is made to self-culture, and to self-culture of a right sort.

The Luther League can be made to foster and improve the social nature of its members, for it admits of a free-hearted, informal mingling of the young people such as is neither possible nor desirable in the assemblages for worship, but such as youthful natures crave and ought to have. The Reading Course also, which every league should adopt and follow, can be so managed as to bring our people together for their social as well as intellectual profit. These social features of the League's work should not, of course, be made the chief consideration, as it is the tendency of some members of every society to make them, but they should be highly esteemed and zealously used as a means of training for a righteous and attractive deportment in our intercourse with our fellow men. It will be better to have such training given under the control of a religious organization, and under the restraints of the pastor's presence and direction. It will be a healthful exercise for our young people. They will come to see that there are other accomplishments which are desirable, aside from those common social performances about which the Christian mind has never been at rest, and in which, as all men agree, are certain elements of grave danger. The social occupations in the League meetings are pretty certain to be pure. It is possible to be charming and entertaining without the presence of those things which are of questionable propriety. And the members will be able to make their own homes pleasant after a while, even though they exclude practices in which so much of evil lurks. The social culture to be derived from League work may not be as fashionable as that obtained from some other ways, but it will be more substantial, and it will be vastly more consistent with the Christian profession.

For the intellectual development of her people the Luther League puts forth an avowed and direct effort. It prescribes and furnishes a literature which cannot fail to cause a large and healthy mental growth. And by the simple and easy rules which it recommends, it stimulates its members in the use of this means of culture. Of course, conspicuous mention must here be made of the Reading Course, which has as its chief object the informing of the readers' minds on the history and teachings of our Church. For myself I wish to say that to me this department seems to have a most important purpose, and to be exceedingly well adapted thereto. To some it may appear that the field of research is too restricted, and that the instruction of our young people would be better accomplished by giving them a wider range of reading. Doubtless the time will come when a larger choice will be opened, and under the judicious guidance of the Church's scholars a more general literature will be submitted, thus encouraging a more diversified intelligence. But for the present, and while the work is young, it is very well to confine the League's recommendations to that which has to do especially with our Church. It is to be remembered that a general reading is offered to our young people in many ways, whereas there are not so many facilities for becoming acquainted with that which is distinctive of Lutheranism. It is true, too, that the history of our Church is so closely and so prominently interwoven with the story of modern civilization that a great amount of general information is obtained incidentally in the study which the Reading Course proposes. To know the Lutheran Church better is to love her better. To ponder the glorious results she has achieved is to be inspired with the feeling of reverent devotion. To learn what she stands for, is to be filled with enthusiasm for her. An intelligent Church-mem-

bership, with a clear and strong apprehension of the vital truths for which our Church exists, this is the great need of our Church in this age. And this organization, which offers a direct way to secure this requisite for service to the Church, makes itself a source of great good—a good which will appear in more fullness as the years go by, and the young people now in training shall take their places in the ranks of the Church's active workers.

In general, it may be said that doctrinal intelligence is the highest form of self-culture. To what nobler matter can the mind of man give itself, than the pursuit of knowledge about God and His will concerning men? And it is precisely in this field, I feel constrained to add, that the denominational society has one of its points of superiority over the organization which includes many faiths. A great portion of the work of the young peoples' societies has come to be controlled by the Topics which are prepared for their use in their devotional meetings. Yet these, as well as all other literature intended for common application to bodies of different forms of belief, must be, perforce, almost entirely colorless doctrinally. The literature of such heterogeneous societies has to be made too vague and general, in order to suit the composite character of the union organization. And thus it comes about that their young people get from their printed helps little or no doctrinal information. And yet doctrine is a most essential element in Christian training. It is the backbone of the new creature in Christ Jesus. Well, says another, "One reason why so many church members are weak-backed is that they are not well vertebrated with Bible truth. They are not fed on solid food. Phillips Brooks never said a wiser thing than that 'the preachers who have saved and held men have always preached doctrine.' No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience."

But now, the Luther League, bearing the Lutheran name, composed of only Lutheran people, can teach doctrine freely and fearlessly. It needs not be over-cautious lest it tread on some one's doctrinal toes. It can give to its members the great, precious Gospel truths in all their fullness as they are received and held by our own Church. It can invite its members to consider such subjects as the meaning of the Lord's Supper, the significance of Baptism as the sacrament of regeneration, and even the truth of Scriptural predestination, and be sure that no one will be offended. Thus it can give to its people, in the course of their routine study, those great distinctive principles which are needful for their spiritual welfare, and in such form as will fit them for usefulness and fidelity in their own great Church.

It remains for the members of the Luther League to accept the privileges thus offered by their organization of receiving this high form of self-culture, doctrinal intelligence. Learn well the tenets of your Church. Give heed to their explanation as it is given in the books prescribed by your League. Give special attention to the discussion of the topics assigned for your services. Let each member take his turn as leader gladly, give much time to his preparation, delve deep into the truths which it contains, and formulate them intelligibly for the benefit of the society when it assembles. You will benefit your fellow-leaguers, but you will benefit yourself most of all. You will learn and remember the truths to which you come with such application, and you will be abundantly repaid for your toil.

Why the Sermon was Dull

"The dullest sermon I ever listened to!" exclaimed Sam, petulantly, as he came home from church.

"Yes," replied Grandpa, a twinkle in his eye, "I thought so myself."

"Did you, Grandpa?" exclaimed Sam, glad to have some one to stand by him.

"I mean to say I thought you thought so," replied his grandpa. "I enjoyed it because my appetite was whetted for it before I went to church. I noticed it was just the other way with you."

"Just the other way, how?" Sam demanded.

"Why, before you went," answered Grandpa, "instead of sharpening your appetite for the sermon, you dulled it by reading the trashy paper. Then, instead of sitting straight up and looking at the minister while he preached, as though you wanted to catch every word he said and every expression of his face, you lounged down in your seat and turned half way around. I never knew anybody who could hear a sermon right from the side of his head.

"Then you let your eyes rove about the church and out of the window. That dulled the sense. You dulled your ears by listening to a dog that was barking, and the milkman's bell, and the train puffing into the station. You dulled your mind and soul by thinking you were a terribly abused boy for having to go to church and stay through the sermon, and you made yourself a dull listener. And I never knew it to fail in my life that a dull listener made a dull sermon."—*Selected.*

JOHN WESTOFF—LUTHERAN

A SERIAL STORY

BY LEANDER S. KEYSER

CHAPTER II.—"A FIXED PURPOSE."

FOR nearly a week after their stormy interview, which ended so disappointingly to both of them, our two young friends avoided each other, although each longed to convince the other of what he regarded as a serious mistake. One day John Westoff was walking through the park of the city, enjoying the quiet of the place, broken now and then by the song of a favorite bird, when suddenly he stood face to face with Mark Kenford. It would have been rude not to speak, and they greeted each other coldly.

Neither was disposed to nurse his resentment. Somehow they could not pass with merely a formal greeting; they had been friends too long.

"Come, Mark, let us sit on this bench and have a talk," John proposed, after a moment's hesitation.

"All right," Mark assented, more readily than his friend could have hoped he would.

For a while they talked about matters in which they felt little interest, but before long the subject that was uppermost in their minds was introduced.

"I hope," Mark began, glancing shyly at his interlocutor, "that you have changed your mind on the college question since our last conversation."

"My dear Mark," replied John, "I must tell you candidly that I'm more firmly fixed than ever in my purpose to go to Augsburg."

"Ha! ha!" Mark laughed, mechanically, trying hard to "keep sweet," as the colloquial phrase goes; "you're established, are you?"

"Yes, sir; I'm like the man's mule which had balked."

"An apt comparison," was Mark's return shot.

John was determined not to become angry, and so he joined heartily in the laugh against himself, saying: "Repartee seems to be your forte. We shall have a new Josh Billings one of these days."

"By the way," John continued, seriously, "you seem to think it a mark of a sectarian spirit because I am bent on going to a Lutheran college."

"I do, sir. Who cares a whiff to-day for all these religious sects?"

"You seem to think that all the world thinks and feels just as you do. That is a mistake, and will lead you to wrong conclusions. Now, friend Mark, I can't allow you to go on thinking as you do. Why should it be thought sectarian to be a stanch Lutheran, providing one is not a bigot who condemns everybody else? The Lutheran Church has a great mission in this country. Any one who has studied the situation knows that. She is to be one of the most powerful factors in keeping America Christian and in making America more Christian than it is. There is no heresy and no liberalism in the bad sense in our Lutheran fold. We stand like a granite wall for the Bible, and the whole Bible, while many others are wavering. More than that, in view of the vast immigration from the Lutheran countries of Europe, she has a work to do that no other denomination can do. Why should it be called sectarian to have an ambition to help, even in a humble way, our great Church to carry out her God-given mission? The young people of the Lutheran Church have a great work before them. Shouldn't they prove equal to their task?"

In his earnestness John had risen, and was delivering his speech with zest, accompanied by rather vigorous gestures. His opponent looked up at him with undisguised admiration.

"John," he cried, "you're grand when you get in earnest—yes, sir, 'grand' isn't too strong a word. You're a born orator. I can't help thinking what a fine plea you'd made before a jury. Why spoil a good lawyer to become a poor preacher? Why, it makes me gritty to think of your throwing away your chances by going to a sectarian college. In the name of sense, John, what do you mean? You must be infatuated. You've been talking too much with Mr. Meinheld, the Lutheran preacher. What I can't understand is that a young fellow of your brains should be such a hide-bound Lutheran."

"Please don't call it 'hide-bound,' Mark, if you'll be so kind. The Lutheran Church is a great Church, with over 50,000,000 adherents, with great colleges and universities under her care, with many of the deepest scholars of the world in her pale, with

a wonderful history behind her, and, as I believe, a still more wonderful history before her—surely, surely a denomination that accomplished the great Reformation of the sixteenth century, delivering the world from spiritual and intellectual bondage, that ever since has attracted so many noble people into her fold, surely that denomination is not to be jeered at. She is at least entitled to respectful treatment. Attachment to such a denomination oughtn't to be called 'hidebound.' It is illiberal to use such terms, my friend Mark. You should, at any rate, give us credit for honesty and a fair degree of intelligence."

"There you go again, getting eloquent, as usual. It's born in you. Well, may be I am a little too much given to using epithets, but your decision on the college question has upset me. What in the name of common sense has converted you into such a hide—beg pardon again—such a stalwart Lutheran?"

"That's easily explained," John rejoined, with his wonted promptness. "It's as simple as *hic, haec, hoc.* Through the influence of my parents and our pastor, I was led to study the Bible, Luther's catechism, and the Augsburg Confession, and became convinced that the Lutheran view of biblical truth is the correct one. At least, all those doctrines fit right into my spiritual needs. The more I read and study, the stronger my convictions grow. I've made use of some books in Mr. Meinheld's library, you see."

"And you mean to say that you're a Lutheran by conviction—because you've looked into those dry matters of theology?"

"Oh, I don't pretend to know much about theology. That isn't necessary. The doctrines of our noble confession can all be proved by any person of ordinary intelligence, if he will just compare its teachings article by article with the Bible. Mr. Meinheld put me on that track. He's been a great help to me. Yes, I'm a Lutheran by conviction, which has come from study—that's the only way to become solidly grounded. Why, the Bible itself tells us to be able to give a reason for the hope that is in us."

"The Bible seems to be a great authority with you—your *ultima thule*, one would think."

"Yes, sir; every time! But that's aside of the question. My parents, as you know, are loyal Lutherans, both of them being active in the Church. My father has been treasurer of our synod for many years. But now as to yourself; you puzzle a little, Mark. Your parents are also members of the Lutheran Church. Haven't they inculcated a love for the Church in your mind?"

"They're not so hi—so—so narrow——"

"Stop, please; don't say that again, Mark. What do they say to your going to the university?"

"They're broad-minded enough to let me go where I please, as long as I select a first rate college," responded Mark, giving his head a superior toss.

"I'm afraid they're making a mistake——" But John stopped suddenly when he saw the dark, wrathful look on his friend's face.

"'And who are you to presume to criticise my parents, eh?" cried Mark, springing up, thoroughly aroused. "You, a narrow-sphered youngster——"

"Oh, come now, Mark, if you're going to quarrel and call names, we'll not say any more on the college question. Are you ready to quit?"

"Yes, sir; the sooner the better! You may go your way and I'll go mine. We can't go together. I don't know that I care much. Good-day."

"Still we can be friends, can't we?" called John after the angry fellow, who was striding down the hill.

"What difference does it make?" Mark flung back, without stopping.

In a few minutes he had left the park.

"It's a pity we can't talk on this subject without quarreling," John mused, as he looked ruefully after the vanishing figure of his friend. For some minutes he sat there revolving the matter in his mind.

Presently a robin caroling in one of the trees diverted his attention into other channels. All of us know something about the law of the association of ideas. The robin's aria suggested another thought to the young man's mind. He had promised the church choir, in which he sang, to see the pastor about some special music for the coming Sunday. They had selected a beautiful anthem, but this choir, different from some others, always consulted the pastor's wishes about the music to be rendered at the services.

"I must see whether the piece will fit Mr. Meinheld's subject," John said to himself, as he started down through the park.

John Westoff and his pastor were warm friends. The young man did not fight shy of the minister, as so many young men seem to be disposed to do, but consulted him about his plan in the frankest and freest manner. Doubtless John's fixed determination to attend Augsburg College, when there were so many rival institutions in the State and the States adjacent, was largely due to several earnest conversations that he had had with the pastor, who, when the boy was younger, had instructed him in the catechism and received him into the Church.

Mr. Meinheld was not the man to play fast and loose with the Church of his choice. He could always be relied on to stand by her and her institutions. Educated in a Lutheran college, he now had two sons at his beloved Augsburg. Through his wise and well-directed efforts many a young person's face was set toward that institution.

A street car soon brought John to the minister's gate. Mr. Meinheld met his young visitor at the door with a cordial smile and a warm grasp of the hand, and conducted him into his study, whose walls were well filled with books. John had borrowed more than one interesting volume from this library. The musical part of his errand being attended to, John directed the conversation into a channel that led to the subject now on his mind.

"Yes, your college days will soon begin," said the minister, in response to John's remark. "I have just had a letter from Dr. Turnover, the president of Augsburg College, saying that he is much pleased with the prospect of your becoming one of his students. I wrote him the other day about you. He is deeply interested in all his pupils. You will like him. You won't trouble him too much, I know, but I want you to go to him always as one of your best friends. I'm only sorry there are not more young people to go to Augsburg from our Church."

"I've just come from a hot argument with Mark Kenford on the college question," put in John, who had been waiting for an opportunity to introduce this matter. "He's set against Augsburg and infatuated with the State University."

"I'm very sorry," said Mr. Meinheld. "He thinks only of himself, I fear. The welfare of the Church and the advancement of God's kingdom do not seem to form any part of his plans. With you it is different. You are actuated by more unselfish motives."

"But his parents, like mine, are Lutherans and members of our church," remarked John, inquiringly.

"Ah, but there are Lutherans and Lutherans!" said the pastor, quickly. "Your parents are faithful and stanch. They always make use of the means of grace. When have they missed a morning or an evening service?"

"I'm sure I can't remember."

"Neither can I. And I watch such matters closely. They are indexes to character. They have been faithful, too, in having you instructed in the Bible and the catechism, have always brought you to the services regularly, urged you to unite with the church at the proper age, and, above all, have set you the right kind of an example of the Christian life."

"How thankful I am for such parents!" murmured John, with not a little emotion.

"Now, it isn't gracious in me to pass criticism on any of my members; but, as this is a confidential talk, I know you will not repeat what I say. I say it only for the sake of the lesson it teaches. Contrast the conduct of Mark's parents with that of your own. When the weather is pleasant and nothing else prevents, they come out to the morning services; never to the evening meetings either on Sunday or during the week. Sometimes for a month I do not see them at the church. Mr. Kenford always declines an office in the church, saying he hasn't time. Yet he does less businss than your father. Mark's parents treat religion as if it were of small moment. As a consequence, Mark is not a member of the church. He never even came into my catechetical class. Do you wonder that he feels no interest in Augsburg College, the Lutheran Church, and the cause of Christ?"

"I hadn't taken all those things into account," admitted John, feeling more generous toward his classmate.

"Oh, so much depends on how children are brought up, so much, so much!" said Mr. Meinheld, in his earnest way. "Youth is the time to instill correct principles in the mind. I am truly glad that you have got started in the right way, John."

"I owe much to you for the start," declared John, warmly, rising.

"Ah, do you think you must go? I'm very glad you called. It is always a pleasure to see you. Good-day."

July and August passed, and September came with its bright, dreamy days. Birds twittered in the hedges and marshes, having lost the tunefulness of the early springtime. A few days before the opening of the fall term John went to Augsburg College and Mark to the State University, no amount of argument or persuasion on the part of either proving sufficient to change the other's convictions or purposes. Thus for several years the paths of the young students ran apart. They met casually at vacation times, but there was always a coolness between them.

One little incident which occurred before John Westoff left his home town may be germane at this point. It was the last day of his stay at home. On an early train the next morning he would be whirling toward new scenes.

"I must call on Minnie Brooks before I leave," he said to himself. "We've been such good friends during our whole high school course."

Minnie Brooks had been his classmate, and

(*Continued on page* 22.)

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Mar. 4. First week in Lent.

John the Baptist

(John 1: 19-20)

Themes for Papers.—"The Training of John."—"John's Mission."—"John's Teaching."—"John's Baptism."—"John's Death."

From the story of John's life learn four lessons for our own lives.

1. *A Lesson of Firmness.*—He was not a reed shaken with the wind. The wind of popularity did not move him to softness of speech. He was called to stand before kings. But he was the same John, rebuking the king's sin as he had rebuked the multitudes. Then came the wind of hostility. He could go to prison, but he could not be swayed from his duty. There are plenty of winds to-day. Men are moved by them, and bend and sway from worldliness, from favor, from fear, from weak sentimentality. Plenty of reedy men, few men of oak, like John. Oh, for fearless men of God in our generation!

2. *A Lesson of Self-denial.*—John was not a man clothed in soft raiment. This is not Dives, in purple and fine linen, faring sumptuously every day. John, too, could have been a courtier, but he *was* a Nazarite. He knew how to endure hardness (2 Tim. 2:3). He understood self-denial. How many of the Christians in our day, how many of *you* know what that means? Where would our deficits in Mission Boards, and in local work be if our people denied themselves much or anything for the cause of Christ? Oh, for self-denying members of our churches! Read Luke 9:23.

3. *A Lesson of Singleness of Heart.*—He was sent to be a voice in the wilderness (Isa. 40:3), and that he was. He did not try to be everything or anything else. He learned, at the first, what was God's place for him in the world, and he simply filled that place. He could have said, as another of God's greatest said, "'This one thing I do." It did not seem to him worth while to be anything else than what God wanted him to be. Have you any conception of life that surpasses John's? And are you living up to your conception with absolute faithfulness in spite of all hindrances, as He did to His? He was faithful unto death. Oh, for more men and women living with an eye single to God's glory!

4. *A Lesson of Humility.*—John sought only to know what God chose for him, and whether the post of duty was great or little he cared not. To be a voice would not seem a great enough thing to most men. Like Naaman, they would rather be called to "do some great thing!" John simply bent every energy to being a voice. He did not even claim to be a prophet. He did not choose what he would say, any more than a voice does. He could have had the veneration due to the Messiah or the foretold great prophet, or the risen Elijah. There was a time when the whole people were at his feet. But he was only a voice, and he wanted to be nothing more than what God wanted him to be. Oh, for more ready to take the lowest place for Christ's sake and in His service!

Mar. 11. Second week in Lent.

The Woman of Samaria

(John IV: 7-15, 28-29)

Themes for Papers.—"The Samaritans."—"How Christ Dealt with the Woman."—"Saving Others the Right Consequence of Being Saved."

On the subject of the first paper, see 2 Kings xvii. and Edersheim's "Life of Christ. Consult also Edersheim on the whole passage.

Let us learn lessons for ourselves from the following considerations:

I. *Jesus is always ready to save sinners.* He was tired, hungry, thirsty. But there came a poor, wretchedly sinful woman, impure, not spiritually minded, ignorant of all needful things. And there was only one, not a multitude. Many teachers would have thought the woman beneath notice, and the opportunity too small to use. But He forgot that He was weary, and set Himself to save this lost one. With what skill and wisdom He brought her to see her sinfulness! That is what He would fain do for us in this Lenten season. If we will come to Him, by the well, or anywhere, He will show us ourselves, and then, when we are ready to appreciate Him, Himself! "Them that come unto Him He will in no wise cast out."

II. *To talk with Jesus brings great blessing.* Only a few words, but they changed the life of this woman, and because she, having learned, told others, the life of many in that city was changed. The power of a daily talk with Jesus is greater than most of us have learned. What a change it would make in our lives, if, in this Lenten time, we should use the more frequent opportunities for public worship, and have a quiet season every day of prayer and study of the words of Jesus! We, too, would find our hearts so full of Him that we should not be able to withhold ourselves from seeking others that they, too, might find Him. Will you try it?

The Luther League Topics (complete lessons, of which the above are outlines and reviews), in pamphlet form, covering three months, can be supplied at nominal rates by Luther League Review Box 133, Washington, D. C.

III. *There are many who will go out to meet Him if they know of Him.* But so few of us who represent Him in the sight of men, show that He is worth knowing; so few seem to have in their lives something different from other men, something better than the world can give; so few prove that what He gives is worth the giving up of other things. There are hungry and thirsty souls who only wait to see that He can satisfy and save, and who, if we can show them that He does this, will eagerly receive Him. Are our lives telling the truth about the power and grace of Him whose Name we bear ?

Mar. 18. Third week in Lent.

Zacchaeus

(Luke XIX: 1-10)

Themes for Papers.—" Zacchaeus Seeking Jesus and Jesus Seeking Zacchaeus."—" Zacchaeus a New Man."—" The Day of the Lord Comes to All."

In this interesting and instructive story, let us learn several lessons:

I. It is *the Word* which always comes first and leads men to seek Jesus. It was not until Zacchaeus had heard the wonderful deeds of the Saviour of men that he cared to see Him. We are never first in seeking God. He always is first seeking us, through the Gospel, in which the Holy Ghost calls men. God calls also to-day.

II. There is *no insurmountable object* in the way. Zacchaeus had more real difficulties than most of us can plead. An earnest desire to know more of the Saviour will make little of any or all obstacles. The trouble is that we have not really decided that to see Jesus is more important than any or all things else ! That settled, we will not be long in finding a sycamore tree.

III. What *rich encouragement* He gives to the publican. Zacchaeus had not expected even to be noticed, much less to be singled out to be the host of Jesus ! Our Lord is always more anxious to have us see Him than we are for the vision. He not only comes half way, but the whole way. He draws near to the sycamore tree, then to the home of Zacchaeus, then to His heart, and that He changes.

IV. To get near to Jesus makes *some things lose their value.* Zacchaeus finds that he does not find the joy in ill-gotten wealth that he had experienced. He finds that he will be much happier after he has undone the evil of his life, as far as that could be. He finds that the approving look of Jesus is worth more than all his money. He finds that what is honestly his, will give him more joy, when used for God, than when kept in bank. Wonderful change ! Wonderful things to discover ! Have you learned as much as this publican did in his first lesson ?

V. Will you welcome this same Saviour, even if it costs you something ? Is He worth sacrifice and service to you ? Or do you want Him only that He may give all, and you nothing ? Are you willing to let Him give all, while you offer no grateful return ? This is the time to ponder such thoughts as these, for in His passion we have far more reason to understand and appreciate His love than Zacchaeus had.

Mar. 25. Fourth week in Lent.

The Rich Young Ruler

(Mark X: 17-27)

Themes for Papers.—" The Character of the Young Ruler."—" Two Fatal Errors."—" How Jesus Dealt With the Young Ruler."—" Salvation is by Grace Alone."—" What It Means to Follow Jesus."

Note the following lessons:

I. Jesus *welcomes every inquirer* after the way of salvation. He is not blind to the beauty of an upright character. Let us not seem to underestimate the worth of honor, purity, obedience in a young man. It is a beautiful thing to see one who has kept himself free from the polluting influences of our time. And when added to this there is a sense of something yet lacking, and a coming to Jesus to find out what He would have done, we may be sure that to-day, as then, Jesus, looking, loves him. And who can estimate the sorrow of heart with which the Master saw the young man sell his soul for gold, and turn away from life !

II. Jesus will *deceive no man* who seeks to follow Him. He will not permit you to take up this warfare without counting the cost. He will not have followers who are not willing to follow anywhere at any sacrifice. Rulers or kings must humble themselves just as common men must do. He makes no easy conditions for one, and hard ones for another. And He will not have you enter only afterward to learn that it demands more than you thought it did ! Right on the threshold you must decide. Is it worth the price ? The rich young man thought it was not, yet his decision brought him no joy. He went away very sorrowful !

III. Jesus will have *no divided allegiance.* No trust in self, but trust in Him alone. Not resting partly on self and self-righteousness, with a reliance on Him to help out where we are lacking. No dividing of the merit of salvation between us and Him. Either all of Him or none. No dividing of love. No put-

(*Continued on page* 16.)

How Can the Luther League Do Better Work for Missions?

By Rev. N. N. Harter, Denny, Pa.

THIS question is answered when the League keeps in mind its sphere, its character and its aim. What these are, the motto of the League defines in the words, "Of the Church, by the Church and for the Church."

None considers that the League should be self centered. As an institution independent of the Church it has no excuse for existence. Its sphere, then, is well defined to be the Church. The great Head of the Church has not committed the means of grace to the Luther League nor to any similar society of individuals. Hence the Lord does not require at the hands of members of the League, as such, the administration of His holy sacraments and the preaching of His saving word to the lost world; but men are responsible for this as members of the Church. It is not said that Leaguers may not yield a beneficent influence on the unconverted. If they let their light shine it will of necessity illuminate some path, and make it easier for some sinner to do right. But the distinctive field of effort is the congregation. The League is set for individual Christian growth and for mutual advancement that the whole body may grow in knowledge and life. Thus the Church reaps the benefits of one of its subordinate agents. Members of the Church are edified. The League is then, as it were, a workshop or gymnasium, in which the member of the Church may exercise those gifts which the Lord has bestowed through the Gospel for the advancement of His kingdom. The congregation must always be the first and most direct recipient of its blessings. The League obtains its theme, its means and its spirit from the Church. The League gives the results back to the Church. The League may be defined, as one has defined the Sunday-school, as the Church studying the Bible. It is a meeting of church members to consult as to how thew may be the means of bringing the living Word to the dying world.

The words "for the Church" are not to be restricted to that which is only the congregation. This opens up the mind to a conception of the work of missions.

The League cannot engage in the mission cause on its own account, nor should, or more correctly, *dare*, it refuse to be interested in missionary effort. The spirit of missions is the spirit of the living and growing church. Where this is lacking congregations perish for want of the essential element of Christianity.

The question as to whether the Luther League should be changed into a missionary society is not within the province of this paper. The League may retain its separateness and identity as a factor in missions. But the study of missions should be a part of its curriculum. The League should study the work in all its phases, create an interest and promote an activity in missions in the congregation, and thus throughout the Church. If a congregation has a League or not, it ought to have a missionary society. These may be combined.

The subject seems to resolve itself into this one point: Taking the League as it exists to-day, what particular method or means is it to employ to do better service in the cause of missions? The fact that this question is asked is itself an indication that not as much is being done as deserves to be.

This defect may be remedied by keeping in mind the principle of a division of labor. The Church is for worship and pastoral instruction; the Sunday-school, for minute, personal study of Scripture; the Luther League, for the study of broader doctrinal questions and the study of Church problems, such as education, congregational life and missions. This affords members of the Church ample opportunity for an intelligent discussion and understanding of the conditions of, and the requisites to the welfare of both the congregation in particular and the Church at large. Members should be well informed as to the progress of Christ's kingdom, as well as to understand the congregation's duty. As a parochial view of things has a tendency to belittle the kingdom and paralyze the worker, there must be a stimulus in those things that make for life, faith and duty.

A portion of each meeting may be devoted to the consideration of missions, or an entire meeting out of each month, or at least each quarter. No less time would be required to cover the various departments—home, foreign, inner, synodical and general. A good purpose is served also by bringing the work from various synods forward annually; the rest in order until the globe is covered. Or the study of the subject may be pursued topically as already suggested.

A capital means to get individuals interested and for the accumulation of an abundance of material is to give each one some special topic for a following meeting or for the whole year to keep an eye on and grow interested in gathering material on it. The

sources of information are plentiful; reports of the various mission boards; minutes of synods or missionary societies; reports of Church Extension Society; articles in Lutheran papers, journals or magazines; presentations of the subject in other religious papers; also notices of it in secular newspapers. A fruitful plan is to collect clippings of such matter and classify them. Let everybody clip and arrange his own private collection for use on his topic and to loan or give to the League. Pictures of men, churches, institutions and the like may with profit be added to these.

This introduces the subject of the library. This is a bit of furnishing that each League that has the ability to possess should be equipped with. Into this library the standard works on missions, missionary magazines and tracts upon the subject should find their way. The perusal of such good, wholesome missionary literature will foster an intelligent and active interest in the cause. This is in line with a project already set on foot by the League, that of the Reading Course. Encourage that, its results will show mightily upon the missionary field, in men better fitted for the work, in more liberal means for their support and in a more widespread and appreciative interest at home. For any work, furnish, educate and train. Then with such an outfit of material the League will have firm basis for essays and discussions that may from time to time be presented at the meetings. Get a few at each meeting to ask pertinent questions and offer edifying remarks after each paper read.

Some attention to the study of comparative religion might be beneficial. In particular, to review the religious forces of our country, examining into their distinguishing tenets and practices, noting where these sects have their largest numbers of adherents. This should be conducive to a wiser expenditure of effort. For thus it might be known where weak or spurious religions are to be replaced by the pure gospel, as also the districts that are destitute of any religious service. Who that appreciates the treasure that the Lutheran Church possesses in the pure word of truth can fail to be spiritually quickened by it, and with a feeling of love for his own country, be filled with a holy zeal for the salvation of its inhabitants, as he notes what vile abominations in doctrine and practice are being disseminated over the land.

Finally, one of the most practical ways of doing good work for missions is to give, give regularly, give liberally. Thus get ready in the League before every missionary collection in the Church.

Moody and Lutherans

On Christmas Day, 1899, there lay in East Northfield, Mass., all that remained on earth of Dwight L. Moody. In place of the usual mourning, there was a feeling of joy in the hearts of his many friends over his triumphal entry into the presence of his Master. What Mr. Moody was to the Christian Church is well known, but what his feelings were to the Lutheran Church are not so well known, or, to state the matter more positively, are very much misunderstood and misquoted. I write as a loyal Lutheran, who has known Mr. Moody intimately for several years, and I can state that in that time every public utterance Mr. Moody made in Northfield in reference to our Church was one of admiration and respect. For instance, Mr. Moody always wanted to see congregations growing in strength and activity, and I remember well his statement upon his return from a Western trip a year ago, that everywhere one would see Lutheran churches, and always in a healthy condition. From the same trip he told of the faithful Christian work of a warden in a Western prison, whom he especially mentioned as a German Lutheran.

I mention these incidents to show that, although Mr. Moody's views on all matters were not in harmony with those of our Church, still he was not antagonistic to us nor, in fact, to any branch of the Christian Church. His last years were devoted to urging Christian people to their duty, and when such things as dry formalism choked the Christian growth and activity, he would attack it, no matter upon what denomination the blow would fall. In writing this letter I have in mind the impressions I have received from some of our Church papers and Church members at various times regarding Mr. Moody and his work, and I trust that all who read this will consider well their attitude toward Christ's workers, especially those of other communions.

HENRY SEIFERT.

Luther League Topics

(*Continued from page* 14.)

ting of anything higher, in our estimate of values, than we put Him! If we think riches are better than Christ, we can have our riches, but we can't have Him. Whatever is the dearest thing to us, He demands that we give over to Him—we cannot serve two masters! Is He all in all to you? Put yourself in the young ruler's place, how would the interview end? Oh, test your life, sincerely in the light of these principles. How is it with you?

Let Us Have Your Hand, Too

"HERE'S my hand, my dear friend, in most cordial wish that you may enjoy a prosperous new year, both personally and officially."

The above, contained in a letter to the undersigned, was received the early part of the month from a prized friend of long standing, "both personal and official." In addition he uses the following, which should enter the minds and hearts of all. "It is well enough to wish a man a prosperous new year, but it is better to exert one's self to *make* it prosperous for him." All of us are no doubt agreed on this, but how many of us do any more? How many, for instance, since the convention in New York City, have turned a hand for the cause of the League and more particularly the REVIEW? How many of the delegates to that convention who, after hearing the statement of the indebtedness of the REVIEW, went home and did anything to relieve the situation? How many, I wonder, made any report at all? The friend quoted above has *been* a friend indeed, and there is much evidence of what he has done on the records of this office. The REVIEW is not his personal property, but he has worked as though it was. His interest has been in it early and late, and if his bread and butter had depended upon it he could not have done much more. And there are others who have done likewise, but they are precious few and far between. The REVIEW belongs to the Luther League of America and every individual belonging to that organization has a share in its interest. I say *has*, but I fear this is putting it incorrectly, and perhaps instead should have said, *should have*. Is it true that "What is everybody's business is nobody's business?" Is it true that "Loyalty is a luxury?"

The Fourth Convention is at hand; arrangements are now being made for it, and in a few months we shall go to Cincinnati. The question is how shall we go? Does the membership of the Luther League of America want the same kind of a report as that made at the last convention? Let us hope not, and yet this will be unavoidable unless action is taken at once in every section. Let me therefore urge immediate action on the part of every member. Numerous plans have been suggested through these columns from time to time and now, as the time is short, let me beg of you to make good use of the time as suggested below, which though in a small way, will help very materially in the aggregate.

Let every individual receiving a copy of the REVIEW first examine the label on same and ascertain whether or not his or her subscription is paid up. If in arrears, *please pay it promptly*. Then let each subscriber make it his or her business to secure at least one new subscription, even though you have to pay for it yourself for the first year. It is not much to ask of you, and it is certainly not much for you to do. Be good enough, therefore, to take this up at once, and I will promise, with your hearty co-operation, that the results from such an effort will enable me to present a clean report, and one that will be a credit to all. Trusting to hear from all promptly, and that my hopes may be fully realized, I am, truly yours,

CORNELIUS ECKHARDT,
Business Manager.

WASHINGTON, D. C., January 27th, 1900.

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When any person shall have read the books of the first course, and so informed the Literary Secretary, he shall receive, upon payment of the 20 cents fee, a Luther League Literary Certificate.

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All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. FRY, Lancaster, Pa.

The above books can be supplied at $3.50 for the first set and $5 for any other set, postpaid, by the LUTHER LEAGUE REVIEW, P. O. Box 133, Washington, D. C.

Have them all put in your S. S. Library.

For Special Terms on Way of Salvation for Luther Leagues, apply to the author, 1842 Reta Street, Chicago, Illinois.

Abraham Lincoln

By H. E. Eilert.

YEAR by year the biographies of Lincoln keep multiplying, showing the intense interest of our people in the study of his life and works. At the same time the custom of celebrating his birthday is being taken up in all directions, demonstrating that his true greatness and eminent services are gradually being recognized and valued at their true worth.

The character of this man is so unique, his talent so marked and his capabilities so diversified, that it seems as if even this generation will not be in a position to make a true estimate of his greatness even at this late date. So much fancy is still interwoven with fact in all that appertains to him that more of the leavening influence of time is required to judge his merit.

But let analysts keep to their task; the material at hand is sufficient for our purposes, and we can safely assign to Lincoln a place in our history sceond only to Washington. The future will surely yield him this.

To those who believe in a Divine Hand ruling the affairs of men, it must seem that this man was ordained and fitted by an Almighty Power for the herculean task which he performed so well, for it must seem that if ever a man was raised to meet a crisis that man was Abraham Lincoln.

Born in 1809, the son of one of those migratory spirits that haunt every new country, seeking, but never finding, Eldorado, Lincoln was brought up in poverty, and even squalor. He learned the ways of the woods and forests about him and many a time later in life did his early training furnish the food for one of those apt stories which were more powerful than argument.

He learned to read at his mother's knee, and the three books he first absorbed were the Bible, "Æsop's Fables" and "Pilgrim's Progress." These three books learned, as one would say, by heart, were the basis of his literary taste, and are directly accountable for the simplicity that pervades his writings and speeches. Of actual schooling he had very little, and at no time could he be termed an educated man, but he did possess an innate shrewdness and sagacity that made him master of the great minds that surrounded him at the Capitol.

At the age of 17 he attended a celebrated murder case; heard a notable speech of one of the Breckenridges, and then decided to follow law. From that day he practiced speechmaking, and no matter what the topic, he was ready and eager to harangue the wondering neighbors.

But the marked characteristic of the lad was thoroughness, and nothing seemed complex or difficult of solution but that he attempted to master it.

After a flat boat trip down the Mississippi and serving in the Black Hawk War he applied himself assiduously to the study of law; learned Blackstone almost by heart, and was admitted to the bar. He then began his career as a lawyer. Soon his honesty of purpose and efforts in behalf of the innocent and oppressed earned him the title of "Honest Abe." But politics seemed his natural bent, and we find him in demand as a stump speaker. His reward came in 1846 when he was elected to Congress. Nothing notable was done by him during his term, and we soon find him at home again practicing law. His next opportunity came in the famous Douglas debates, in which he opposed the course of Douglas in the Senate on slavery measures. So wonderful were the speeches of this backwoodsman that they drew attention all over the country.

The memorable year of 1860 drew on apace.

Lincoln was nominated by the Republicans for the Presidency, and was opposed by his old opponent, Stephen A. Douglas. We all know the result. We all know of his career in the five years' of his Presidency. From the time he took his oath of office to the moment when an assassin's hand carried him off, it is best described in his own words, "With malice toward none, with charity for all." "With firmness in the right as God gives us to see the right."

Perhaps no man ever sat in the Presidential chair that seemed so little qualified for that great office as Lincoln when first nominated, but no man in American history ever rose to a crisis and turned scorn into praise as he did.

His life will always be an example, and an incentive to our young men. Think of this boy who, until he was eight years old, never had shoes and stockings on his feet, and of his final career. It is inspiring. It cannot be otherwise. For centuries his example will be quoted, and our young men will be better for it. God grant that no other President will have to face the trials he did, but if it should be so, may the verdict of his opponent be like that of Jefferson Davis: "Next to the surrender of Lee the darkest day the Confederacy saw was that of the death of Abraham Lincoln."

Luther League of America

Fourth Convention, at Cincinnati, Ohio, May 22, 23, 24, 1900

Call for Fourth National Convention

The Fourth Convention of the Luther League of America will be held in the First Lutheran Church, Cincinnati, Ohio, Tuesday, Wednesday and Thursday, May 22, 23, 24, 1900. Any society, of whatever name, connected with a Lutheran congregation or Lutheran institution of learning, is entitled to one delegate, each district association to three delegates and each State or territorial organization to ten delegates.

For information regarding hotel, transportation and other local arrangements, address Rev. J. A. M. Ziegler, 2433 Ohio avenue, Cincinnati, Ohio.

E. F. EILERT, President.
M. C. OLSON, General Secretary.

Prepare in Time

Preparation should at once be made by every Lutheran Young People's Society of whatever name, Luther League, Luther Alliance, Christian Endeavor, Young Men's, Young Ladies' or Junior Society, to be represented at the Fourth National Convention, to be held in Cincinnati, May 22, 23 and 24, and of which the above is the official call. As Cincinnati is a central point accessible from the East and West, as well as the South, there is no reason why this should not be the largest of the National conventions that have been held. Prepare in time. Let every society act at once, and be sure to have a delegate in attendance.

What Are the Benefits?

Those who have attended the former conventions can best answer this question, but we have yet to find the one who has not profited by being present at the National meetings and taken home some new thought, new inspiration, and with greater enthusiasm for the cause and for our Church.

Grasping hands, and seeing one another eye to eye and face to face, are things that tend to strengthen us in our faith and to inspire us to greater effort in our own field. We learn to know that our Church is not confined to our own little parish, but that it is world wide and growing larger every day.

The Expense

It is probable that the excuse of the expense will be raised, and no doubt in some cases it is difficult to overcome this, but with a systematic plan of contribution in which all can participate there is no question about raising the necessary funds to send at least one delegate.

General Information

The Committee on Transportation have in hand the matter of railroad rates, and we hope will be able to report definitely in our next number.

The programme is being prepared by a subcommittee of the Executive Committee, who hope to present an outline next month.

For particulars as to hotels, boarding houses, &c., and all other information regarding the convention city, address the chairman of the Ways and Means Committee, Rev. J. A. M. Ziegler, Ph.D., D.D., 2344 Ohio avenue, Cincinnati, Ohio.

The Reflection

A silversmith was explaining to a party of ladies and gentlemen the process of refining the precious metal in which he worked.

"It requires," he said, "the most constant and fixed attention. I must sit with my eyes steadily fixed on the surface of the molten metal, for if the time necessary for the refining process be exceeded by a single instant, the silver is sure to be injured."

"But how do you know when the decisive moment has arrived?" asked one of the ladies.

"By seing my own face clearly reflected in the silver," was the significant reply.

The answer of the silversmith suggests the methods of the Divine Refiner. How does God perfect human character? He sits down before it with all the intent, patient, loving interest and fidelity of the silversmith, and refines it. He subjects it to the purifying fire. He stirs it by many a hard experience; He skims away the dross: and then, at last, when purified character reflects the divine image, He knows that it is sanctified and perfected, and He glorifies it with immortality.—*Ram's Horn.*

Bible Premiums

Owing to the advance in price of Bibles, premium offers, heretofore advertised in these columns and by circular, are hereby withdrawn until further notice.

CORNELIUS ECKHARDT,
Business Manager.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

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LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

LUTHER M. KUHNS, OMAHA, NEB.

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Publication Office, 131 Liberty St., New York.

As we enter upon that season of the Church year when our thoughts are specially directed to the sufferings and last days of our Saviour upon earth, may it be with the daily reflection that these days were spent and these sufferings endured by Him for each one of us. May we learn to be faithful in our service to Him who so willingly gave His life, and may we willingly render what service we can for Him, for His followers and for His Church; and may this time of meditation and confession be not temporary, but a consecration which shall be lasting and daily shown among those with whom our lot is cast.

Services were held during the past month and addresses delivered commemorative of the life and work of Theodore Fliedner, the founder of the first Motherhouse for Deaconesses in Kaiserswerth. It is hoped that the results therefrom will be beneficial in the way of more generous gifts and more applicants for admission to the Houses established in this country for the training of Deaconesses. This is a subject which should attract the attention, the prayers and the benevolence of our Lutheran people, and it seems fortunate that the Literature Committee has placed on its list of books for this year's course "The Deaconess Calling." If our Leagues have not yet read this work, it is suggested that now is an appropriate time for its careful perusal.

Two names in American history are enduring and belong to the story of the world's progress. Both born in the month of February, Washington and Lincoln, more powerfully influence our national life than any other men God gave us as a people. Great as they were good, many a lad has found help for his own life in the study of their careers. It is no small thing that the example of their lives can only make your boy a better man and worthier citizen. With becoming reverence to God and not ashamed to pray, their best monument is their enlightened Christian statesmanship. The lapse of time instead of dimming only adds to the luster of their names. Though they had faults, and who has not, they had their virtues; and to-day they and not King Charles I. are the political saints of our national history to whom each succeeding generation willingly pays tribute because of their manliness, humanity and wisdom.

The REVIEW has been remarkably fortunate in escaping printers' mistakes, but the misplacing of quotation marks in an editorial of a recent issue has caused some of our friends to take exception to what was said. The editors have no time or inclination to enter into a discussion of "higher criticism," but are satisfied to accept and found their faith upon the Word of God as taught them in their youth. The thought of the writer was contained in the last sentence of that paragraph referring to Prov. 15:1.

One of the most unfortunate habits which mars the character of many Christians is harshness of speech. It is more than unfortunate. It is sinful and a great hindrance in working for Christ. There are men and women, splendidly endowed for Christian service, who exercise an influence so small as to amaze us until we discovered that they are beset with this unfortunate habit of harshness and sharpness of speech. Had they but cultivated gentleness they would have been in a much larger degree vessels meet for the Master's use. Seek gentleness and kindliness of speech. Yourself, your friends and the Master's cause will gain much thereby.

We miss this gentleness of speech in so many homes. It is surprising how sharp and harsh the language of brothers and sisters, of parents to children, often is toward each other. How it mars the happiness of the home life. At the beginning of this new year we would bring the message of this single word, gently! gently!

It is a matter of surprise that memorizing is considered unnecessary by the modern instructors, and that the conversational style is that adopted by our present day educators. To this may be owing the difficulty which Sunday-school teachers and superintendents experience in their efforts to secure the memorizing of Scripture and the catechism. It is to be regretted that the children of today are losing the benefit which their elders experienced when in Sunday-school from the insistence upon the study of these things. Not long since the writer spent an evening with two ladies, now Lutherans, but formerly of another denomination, and the conversation turning upon religious instruction it was suggested by him that he find how much these two knew of the catechism which they learned when children. Although one had not for 30 years, and the other for half that length of time, gone over the catechism, both answered the questions perfectly with but probably five or six exceptions, and in many cases repeated the questions as well as the answers. Some sigh for the good old times, and some think the present better than the former, but we certainly need a revival of some of the Sunday-school methods of long ago. The writer also spent a Sunday at a theological seminary, and at the boarding house of the students on that evening the president of the club asked some questions in the catechism, and only one of the dozen men at the table could answer. The strength of a Church is in the knowledge of the Word of God and the doctrines of the Church by those who compose its membership.

When Lord Roberts was asked to take charge of the campaign in South Africa he replied that he was willing provided he was allowed to select his chief-of-staff and to conduct operations without directions from, or control by, the home office in England. He felt the necessity of faithful assistants, and that upon him devolved the responsibility of the war. If each Christian realized the responsibility which rests upon him individually, and performed faithfully his portion of the duty laid upon him, how much more rapid would be the advance of the Church and its work everywhere. The slowness of religious movements claimed by those who are pessimistically inclined is due in greatest measure to the failure of each one to do his own particular individual duty. The lesson of personal, individual responsibility is one which is to be carefully studied day by day, and this duty is laid upon us all very forcibly.

Luther League Topics

The issuing of the Topics for the next quarter (March, April and May) will be delayed on account of the very serious illness of the father of the Assistant Literary Secretary Rev. George H. Schnur, Jr. He has been at his bedside for some time and unable, therefore, to complete the Topics. Orders for the next quarter should be sent at once, to save disappointment. Only enough to supply orders in hand will be printed, no more. Kindly see that your order is in and oblige,

CORNELIUS ECKHARDT,
Business Manager.

John Westoff—Lutheran

(*Continued from page* 12.)

had crowded him closely for the honors in a generous rivalry. She was a bright, sweet girl, and was ambitious to go to college, but circumstances prevented her going away from home for at least a year and perhaps more. With a slightly excited feeling John made his way to the neat and modest cottage of the Brooks family. The interview was pleasant, although both felt sad at the thought of parting.

"I really wish you could go to college, too, this year," John remarked.

"I wish, too, I might," she replied. "It would be pleasant for us to continue to be classmates; but it is out of the question."

Her blue eyes were bent upon him with a sad expression; then she turned away to look at some pictures on the wall, for no modest girl wishes to betray her feelings too plainly under such circumstances. When he took her hand to say good-by, she bravely kept back her tears, and spoke her farewell words in a tone that sounded constrained on account of the effort she was compelled to make to be calm.

When he had gone the young girl hurried up to her room where she could be alone with the anguish of her heart, and where, unseen, she could pour out her tears upon her couch. It cannot be denied that she wept, tears being a girl's sweet refuge—wept for "very loneliness," as she told herself, for she would not admit, even to herself, that her grief was due to any other feeling.

And through all the months and years of waiting Minnie kept her sad secret even from her own consciousness, while John Westoff went his way, almost forgetting the bright girl who had brought so much sparkle and joy into his boyhood days.

Neither of them dreamed on the day of their parting what the future—the future which knows so well how to keep its own secrets—had in store for them.

(To be continued.)

The Christian Forum

The *Christian Forum* (whose advertisement appears in another column) is to be a new monthly review of religious thought, the first number of which will appear in March. This publication will occupy a unique position in the world of religious literature, as it aims primarily to be a defender of the Christian faith as delivered to the Saints and Apostles, and will champion those fundamental doctrines which, happily, the Lutheran Church stands for so solidly. Its aims have been highly indorsed by leading clergymen of our own and other evangelical churches, its appearance is eagerly looked for, and if it is what we are led to expect, it should receive good support from all Lutherans.

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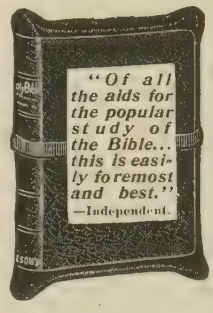

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— Young people, whose souls are still fresh from the mint of creation, the newest coinage of the Crown, are you rendering to God the things that are God's? If not, when do you propose to be about it? Why should you wait till the gold becomes dim, corroded, stained, and sluggish? (From a sermon by Dr. Seiss preached on Matt. 22:20.)

Our Churches and Institutions

New York City

— Rev. Professor Feth, director of the gymnasium at Neperan, Westchester County, N. Y., has declined the call to the pastorate of St. Luke's Church, New York City, lately served by Rev. Busse, deceased.

— Rev. Carl Schroeder, late assistant to Dr. Wenner, in New York City, has accepted a call to Herkimer, N. Y.

— It is reported that Rev. H. Rippe has resigned the pastorate of St. Stephen's Church (Borough of the Bronx), and will engage in a commercial enterprise.

— According to the statistics given in the *Sonntagsgast* by Dr. G. U. Wenner, there are 105 Lutheran churches in this city, of which 16 are English. In seven of the German congregations the evening services are conducted in the English language. The largest congregation is Pastor Heischmann's, St. Peter's, of Brooklyn, with a membership of 1,937 communicants. The next in size is Pastor Beyer's, St. John's Church, of Brooklyn (E. D.), of the Missouri Synod. The total number of communicants of all the Lutheran congregations is 38,193. Besides German and English there are Swedish, Norwegian, Danish, Finnish, Lettish, Esthonian, Sclavonian and Jewish Lutheran congregations.

— A New York daily recently published the following: "The Rev. Dr. Beyschlag of Germany is in this city as the delegate of the General Executive Committee which has in contemplation the erection of a fine Gothic memorial church at Speyer-on-the-Rhine to commemorate the protestation of the minority led by Martin Luther at the session of the Imperial Diet in 1529. Dr. Beyschlag's mission is to get contributions from American Protestants of different denominations, and he has met with the co-operation of many prominent men. An American committee to receive contributions consists of Whitelaw Reid, Spencer Trask and Maurice L. Muhleman, J. P. Morgan, Seth Low, W. E. Dodge, Gustav H. Schwab, H. Buerz, F. W. Holls, Morris K. Jesup, Samuel Sloan, Oswald Ottendorfer and several others. The church, which will be a fine example of pure Gothic, is to have a seating capacity of 1,400. The building will be surmounted by a hexagonal tower 300 feet high. The estimated cost of the memorial is $375,000."

Brooklyn

— Rev. J. Loch's congregation on Schermerhorn street recently celebrated the tenth anniversary of the dedication of their church.

— A beautiful baptismal font was recently dedicated in the new Christ Church, Rev. Knabenshuh, pastor. The services were conducted by Rev. G. C. F. Haas, president of the New York Ministerium. The donor was Mr. C. Ducker, one of the pioneers of the Luther League movement.

Philadelphia

— The Rev. Victor L. Conrod, Ph.D., D.D., Editor Emeritus of the *Lutheran Observer*, died at his home in this city on January 7, aged seventy-five years.

— On January 23 Rev. S. E. Bateman, the newly elected pastor of Calvary Church, was tendered a reception by the congregation.

Reading

—It is reported that Rev. H. B. Stodach, formerly of St. Paul's Church, this city, was found frozen to death in a public park of Reading on the morning of January 27. He had been ill and was being treated at a hospital close by, which he left the evening before, saying he wanted to take a little exercise. He was found the next morning in an unconscious condition and shortly after died.

Baltimore

— The one hundredth anniversary of the birth of Theodor Fliedner, restorer of the apostolic order of deaconesses, was celebrated by a special service on January 22 in the First English Church, Rev. Ezra K. Bell, D.D., pastor, when an address was delivered by Rev. Dr. Spaeth of Philadelphia

Milwaukee

— Rev. W. A. Passavant, Jr., is now in charge of the Milwaukee Deaconesses Motherhouse as successor of Rev. J. F. Ohl. Mrs. W. A. Passavant, Sr., has accompanied her son and will also locate in Milwaukee.

Cleveland

— The Church of the Redeemer recently dedicated a new chapel. The dedicatory sermon was preached by the pioneer of English Lutheranism in Cleveland, the Rev. H. P. Eckhardt.

MISCELLANEOUS.

— Rev. H. F. J. Seneker, a leading spirit for the past five years in the Northeastern Central, has declined a most flattering call to Butler, Pa., and will remain in Wilkes-Barre.

— The Madame Cotta College, recently organized under the care of Prof. W. Ward Moore, A.M., and sustained by Grace Lutheran Church of Lancaster, Pa., is receiving a generous patronage from the Lutheran Church and others, and is doing excellent work in all the departments. The curriculum is generous and good. Rev. C. Elvin Haupt is pastor of the church where the college is located.

— A "Fliedner one hundredth anniversary celebration" was held in the English Lutheran Church of the Redeemer, Binghamton, N. Y., when a special sermon on "The Founder of the Female Deaconate" was preached by the pastor, Rev. M. J. Bieber.

— Our Lutheran mission at Bowlder, Col., Rev. P. E. Bierbauer, pastor, dedicated their new church home to the worship and service of Almighty God on Sunday afternoon, January 7. Rev. Dr. S. B. Barnitz, Western secretary of the Board of Home Missions, and Rev. Dr. H. L. Yarger, of the Church Extension Board, were present.

— Emperor William of Germany sent a Bible to the Rev. Hugo Stubenvall, pastor of the First Lutheran Church in Elkhorn, Wis., who had written a poem in his honor. The Bible when used in the church for the first time was received with special services.

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How to Help the Pastor

Never forget that he is only human—that he is not supposed to be any better than you; and if he is, it is because he has resisted temptation more than you have, and so deserves all the more credit. People are too apt to expect a pastor to live in an atmosphere much higher than that in which they live, and so they take him instead of Christ as an example, and are content to let him do all the leading, while they follow—a long way in the rear. Pastors are only men, and as such they are as weak and as liable to err as you are.

These are some of the ways in which you can help your pastor:

1. Make it a rule to pray before each sermon that he may preach such doctrine, and in such a simple, forcible and convincing manner, that sinners will be compelled to forsake their sins and cleave to the cross of Jesus Christ.

2. During the sermon make a note of any peculiarly helpful remark, and speak about it at the after meeting, or at the next prayer meeting. This will encourage him, and prove that his words are falling into good ground, and bringing forth fruit.

3. If you don't get a chance to thank him personally for the blessings you have received from his day's work, or testify to it in the after meeting, tell his wife and she will see that it reaches him.

4. Talk about him and his work to your associates in business and social life, and so increase his popularity, and thus fill the church.

5. Search out the unconverted who sit nearest you, and by following up any convincing point which the pastor made, seek to clinch the truth and bring it home to them directly.

6. Don't bother him with idle tales, but replenish the storehouse of his brain with any specially interesting bits of Christian experience which come to you from time to time.

7. Pray every day for him, and try to get a few really consecrated Christians together each Sunday evening to pray the mighty power of the Holy Spirit to rest upon him during the morrow.—*Exchange.*

—The ex-Governor and United States Senator of Minnesota, Hon. Knute Nelson, says an exchange, is setting a worthy example for many young men who think that the overcrowded cities are the only spots fit to live in. He is living on a farm near Alexandria and is not afraid of soiling his hands. Twenty-eight years ago he was day-laborer.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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NEW YORK STATE

New York City

— The annual meeting of the Luther League of New York City was held in St. John's Church, Christopher street, on January 15. The following officers were elected: Pres. Fred. H. Wefer; rec. sec., W. F. Steneck; cor. sec., Miss Katherine Balser, and treas., James Gear. The next regular meeting will be held in Epiphany Church, East 128th street, near Fourth avenue, on Wednesday, February 21. On March 15 the spring convention will be held in Holy Trinity Church, West Twenty-first street, near Sixth avenue.

— On Wednesday evening, February 14, the Luther League Choral Union will conduct a special musical service, under the direction of Mr. Emanuel Schmauk, in St. John's Church, Christopher street. Rev. J. J. Young, D.D., pastor. The Ninety-fourth Psalm, by Mendelssohn, and Inheritance Divine, by Shelly, will be rendered.

— The Luther League of the Church of the Atonement, Rev. F. H. Knubel, pastor, have just made their last payment toward the $100 that was subscribed to the Building Fund.

— The second of a series of concerts was given on January 11, by some of the young people of Holy Trinity Church, all members of the Luther League, to the patients of Bellevue Hospital. It was attended by about 350 patients and their friends. The arrangements were in the hands of Miss Vroni Schwabeland and Messrs. Chas. A. Schnepel, H. H. Schnepel and Geo. A. Kuhirt.

Brooklyn Central

— The Men's League of St. Matthew's Church, Rev. Dr. Albert H. Studebaker, pastor, were favored with an address by Judge Charles E. Teale, on "The Seamy Side of Life, as One Sees It in a Police Court," on February 1.

Albany and Vicinity

— The Luther League of our Church, at Schenectady, Rev. W. E. Crowser, pastor, have paid the insurance on the chapel.

D. & H. District

— The Luther League of the Church of the Redeemer, Binghamton, Rev. M. J. Bieber, pastor, subscribed for 50 copies of *The Home Mission Journal*, for free distribution among the members of the congregation. Mr. C. W. Fetherolf, a member of Co. H., N. Y. V., and also of the Luther League, gave an interesting

talk on "Hawaii," at a literary and social meeting, held at the parsonage on January 3.

Syracuse Central

— The Luther League of Syracuse held its semi-annual convention in the Church of the Redeemer, on November 26. Rev. J. Zimmerman, D.D., delivered an address on "What the Church Has Done for the Luther League," and Rev. C. C. Manz on "What the Luther League Has Done for the Church." Revs. Dattan and Merschroth also participated in the service,which was one of the most inspiring the League has had for some time. At the annual election, held January 18, the following officers were elected: Pres., Oscar Rothe; vice-pres., E. Reifenstein; rec. sec., Miss B. Ehmantraut; cor. sec., C. Lehman; treas., Miss Mary Feigel.

Buffalo District

— At the annual meeting of the Luther League of the Church of the Atonement, held January 9, the following officers were elected: Pres., A. T. Conkling; vice.-pres., Chas. L. Sauer; sec., F. G. Kiesel; treas., Mrs. F. J. Borth; delegates to Luther League of Buffalo, Messrs. C. G. Grauer, W. L. Heinrich and A. T. Conkling, Misses Susie H. Grauer and Hattie Ernst. The League is deeply interested in the study of the Augsburg Confession.

— The King's Daughters of the Church of the Atonement spent their time during Advent in making handkerchiefs and other articles for the inmates of the Lutheran Church Home of Buffalo and the St. John's Orphans' Home.

— "Trinity Workers," a society of young people in Dr. Kaehler's church, furnished and trimmed the Christmas tree for the old people at the Church Home.

PENNSYLVANIA

Philadelphia

— The success of the Luther League movement among the young people of the Church was again demonstrated at the meeting of the Philadelphia Central, on January 23, when two large audiences crowded to the doors the spacious auditorium of St. Paul's Church, Rev. C. J. Hirzel, pastor. The topic of the afternoon session was "Women's Work in the Church." The session opened with devotional exercises conducted by Rev. Chas. Hay, D.D. After an address of welcome by the pastor loci and a response by the president, Rev. G. C. Loos, the first speaker, Mrs. C. K. Binder of Camden was introduced. The other address was by Sister Jennie, the head sister of the Motherhouse of Deaconesses at Baltimore, Md. Both addresses were interesting and instructive. Much time was profitably spent in asking questions of Sister Jennie and hearing the answers. After adjournment a luncheon was served to the convention by the ladies of St. Paul's, for which the convention afterward extended a hearty vote of thanks. An organ recital was given by Prof. G. S. Opp, and much appreciated by those who heard it. The devotional service of the evening session was in the hands of Rev. C. J. Hirzel. The beautiful Vesper Service was used. The topic of this session was "How Can We Best Interest Men in Church Work?" It was discussed by Rev. A. S. Fichthorn of Norristown, and J. Martin Rommel, Esq., of Philadelphia. Although each looked at the subject from his own point of view, many valuable suggestions were presented which developed a lively and spirited discussion. It is more than a passing fancy that brought out the large audiences and held them so long in session, and this meeting of the League must be considered one of the many forward steps taken by the young people of the Church within the last few years.

— The Luther League of St. Luke's Church, Seventh street and Montgomery avenue, were favored with a lecture by Rev. A. T. Clay, Ph.D., on January 22 on the subject, "The Bible and the Ancient Monuments."

— The Christian Endeavor Society of St. Matthew's Church, Rev. W. M. Baum, D.D., pastor, have raised the money and purchased a fine new piano for the church parlor.

— A course of lectures under the auspices of the Luther Leagne of Bethlehem Church, Ridge Avenue and Diamond street, Rev. George C. Loos, pastor, will be given as follows: February 8, "Up the Nile," by Rev. J. Fry, D.D. March 8, "Excavations at Nippur," illustrated, by Rev. A. T. Clay, Ph.D. March 27, "The Nation's Birth," by Rev. H. W. Elson, M.A. April 19, "Gustavus Adolphus," by Rev. A. Spaeth, D.D.

— The Luther League of the Church of the Atonement, Rev. W. L. Stough, pastor, observed its sixth anniversary on January 7. A very important part of the observance was a contribution from the League to the congregation of $20 for the $1,500 fund. On January 4 the League held its annual meeting and elected the following officers: Miss Mary E. Scheck, pres.; Miss Emily Nickel, vice.-pres.; Miss Rena Stroh, sec.; Miss Clara Scheck, fin. sec.; Chas. Schaubel, treas.

Bucks, Montgomery and Chester Counties

— The Spring City Luther League celebrated their sixth anniversary on January 24 in a most appropriate manner. Invitations had been extended to the Royersford Luther League and to Old Zion's Luther League in East Vincent, who attended in large numbers. Rev. N. R. Melhorn of Philadelphia gave the address for the evening.

— Grace Luther League of Norristown, Rev. R. D. Roeder, pastor, is in a flourishing state, and its devotional meetings on Sunday evening prior to church services are very well attended.

— St. Paul's Luther League of Pennsburg, Rev. O. F. Waage, pastor, celebrated their anniversary on January 7. The exercises were devoted largely to League and mission work. Frank L. Brown, president of the Central, gave the address of the evening. The church was

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well filled and the Junior League Choir rendered several selections. They are in the care of Mrs. Waage, wife of the pastor.

— On Friday afternoon, January 19, a large number of Leaguers and the pastors representing the societies of Trinity and Grace churches of Norristown and Augustus Church, Trappe, met in conference at the residence of Frank L. Brown, Norristown, to greet Wm. C. Stoever and E. Aug. Miller and arrange with them for the coming State Convention, which will be held on September 19 and 20, 1900, with four sessions in Trinity Church, Norristown and one, the closing session, at the old Trappe church, founded by Rev. Henry Melchior Muhlenberg in 1743. The various societies will do their very best in entertaining the State League in September.

Northeastern Pennsylvania Central

— The Luther League of St. John's, Wilkes-Barre, was never in a more prosperous condition than at present. During the past year they have furnished their room complete, begun the establishment of a library, and taken up the Reading Courses.

— The librarian of the Osterhout Free Library of Wilkes-Barre, Pa., after reading the tract on "The Luther League Reading Course," requested the author, Rev. Dr. Hunton, to secure the complete set of the four courses, to be placed, at the expense of the Library Association, upon their shelves. This has been done, and the "Osterhout Library" will probably be the first to be able to supply young Lutherans with any of these books. It emphasizes the stimulating influence of the tract, several hundred copies of the third edition of which still remain, and will be supplied for the postage; it also bespeaks the value of the books which are deemed worthy of purchase to be placed upon the shelves of a general library.

— St. Peter's, Scranton, Rev. John W. Randolph, pastor, has a flourishing Young People's Society, in the directing of which Mrs. Randolph takes an active part. It is confidently hoped they may soon actively co-operate in the work of the Northeastern Central.

Lehigh Valley Central

— St. Paul's Lutheran Church at White Haven, Rev. H. H. Bruning, pastor, has been equipped with steam heat, redecorated, and new altar furniture and pews secured, mainly through the efforts of the Luther League and Ladies' Society.

— The Luther League of Trinity, Lehighton, Rev. J. H. Kuder, pastor, has inaugurated a course of lectures. The first lecture was delivered on January 11 by Rev. W. L. Hunton, Ph.D., of Wilkes-Barre. His subject was "Cyphers." This lecture was prepared expressly for young Lutherans and aims to bring them to a realization of their importance in the work of the Church.

Lancaster and Vicinity

— A very instructive and delightful series of three meetings was held in Grace, Trinity and Christ churches of Lancaster city January 30-February 1, recently, by the Luther Leagues of these congregations. At each of them very able and instructive addresses were delivered by Rev. J. F. Ohl, Mus. Doc., of Philadelphia, upon the "Work of the Deaconess in the Church." At the close of the evenings many questions were asked and the audiences went home greatly edified.

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— Trinity Luther League elected the following officers on January 18: Pres., Walter A. Heinitsh; vice-pres., Chas. Rudy; sec., Miss Falck; rec. sec., Elizabeth Wohlsen; cor. sec., Annie J. Heinitsh; treas., Frank Arnold; librarian, Henry Martzall, and organist, Margie Heinitsh.

— Grace Chapter of the Luther League of Lancaster recently celebrated its sixth anniversary. The address of this occasion was delivered by Rev. J. F. Ohl, Mus. Doc., of Philadelphia, on January 30.

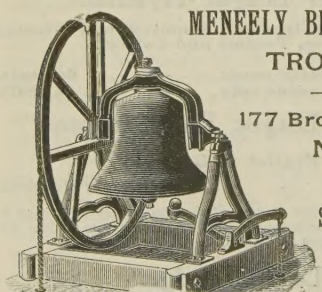
— Holy Trinity League of Lebanon presented its pastor, Rev. J. H. Raker, and wife with a beautiful table and lamp as a Christmas present. The Bible class also presented the pastor with a fine rocking chair.

Catawissa Central

— The Luther League of Zion's Church, Rev. L. M. C. Weicksel, pastor, of Renovo, are alive and busy at work in the Master's vineyard. The League have adopted a new method to secure a larger attendance at their business meetings, and the members have all taken hold to make them a success. They hold a business and social session once a month at the home of one of the members. The first was held at the home of the president, Mr. C. A. Uhler, and the last one was held at the home of one of our "shut ins," a venerable brother in Christ who is seventy-two years old and who was stricken blind about four years ago. The meeting was enjoyed by all present and especially by the aged brother, as the church choir was present and all the Christmas music was rendered. The League expects to hold its eighth anniversary on February 4, and the committees are hard at work to make it a success and a meeting long to be remembered by all who are present with us. Our League uses the League Topics and are considering the adoption of the League Hymnal.

Williamsport District

— The Junior Luther League of Montgomery, Pa., Mrs. Anna M. Lake, superintendent, made up a box and sent it to the orphans at Loysville, and $5.25 besides, on New Year's. This League numbers about seventy and is increasing in numbers and interest. The senior League is also growing in numbers and spiritual interest. The devotional meetings held on Sunday evenings are very helpful to the church.



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Northwestern Pennsylvania Central

— The Luther League of Luther Memorial Church of Erie, Rev. I. O. Baker, pastor, kept open house at the residence of Mr. Jacob Berst in order to exchange the customary New Year's greetings.

OHIO

— The Luther League of St. Luke's Church of Mansfield celebrated its fifth anniversary on February 2. The chief features of this very pleasant occasion were a banquet and several entertaining and appropriate addresses. The tables for the banquet were arranged in the form of a cross in the Sunday-school room, and, with the decorations and candles burning brightly, presented a pretty appearance. After the feast Mr. L. C. Mengert took charge as master of ceremonies, and toasts were responded to by Miss Essie Meister, Mr. H. E. Bell, Rev. O. D. Baltzly and Mr. Mengert. The occasion was one of rare enjoyment for both the members of the League and the guests. There is no more earnest and devoted band of young Lutherans anywhere than those of the League of St. Luke's Church, and it is doing good work. Under the leadership of the efficient president, Miss Rosa Meister, the League has prospered as never before and has become one of the chief cornerstones of St. Luke's Church.

— A social was given by the Luther League of our church at Zanesville, Rev. F. Richards, D.D., pastor, on January 12. It was well attended. The socials of St. John's Lutheran Church are designed to be what the name indicates, and not mere money-making schemes.

— A Christian Endeavor society was recently organized in the Myer's Church near Shelby, Ohio, and is in a flourishing condition and a great help in the work among the young people.

— The Luther League of Emmanuel's Church, Germantown, Ohio, Rev. A. F. Siebert, pastor, has again taken the Epiphany foreign mission offerings under its supervision, has distributed the same, and will collect the offerings on the fifth Sunday after Epiphany.

— The Young People's Society of Christian Endeavor of the Second Church of Dayton has raised and paid its subscription to the African work of $15, and the Juniors have met their pledge of $10.

— The Young People's Society of our church at Defiance, Ohio, is getting along nicely. At the last meeting twenty-one out of the twenty-two members were present. The new officers for the coming year are: Pres., Rev. Spannuth; vice-pres., E. Duerk; sec., Hattie Duerk; rec. sec., Dora March.

— On New Year's evening the Luther League of our church at Baltic, which has been discontinued for over a year, was revived and reorganized and started out on a new era, and, it is hoped, one of great usefulness and prosperity. Rev. J. E. Wesner is the pastor of this congregation.

— The Luther League of St. Paul's Church, Lima, under their new pastor, Rev. F. P. Bossart, are experiencing new activity. They have just raised $125 to pay for a window, which was placed in the new church, and expect also to furnish a table and book case for the Sunday-school.

— The Young People's Luther League of the First Church of Findlay now numbers seventy members and is steadily increasing in numbers and activity. The following officers were recently elected: Pres., Lester C. Busch; vice-pres., Sadie Miller; rec. sec., Anna Eckhardt; cor. sec., Carrie Diehl; treas., Maggie Richards. The League is making rapid progress, twenty-five members having been added to the list of members during the past six months.

IN THE WEST

— A Junior Luther League was recently organized in St. Paul's Church, Davenport, Iowa, Rev. W. H. Blanke, pastor, under the superintendency of Miss Clara Eckman. It will meet every Sunday afternoon at 3 o'clock.

— The Young People's Society of Christian Endeavor, Oakland, Neb., has undertaken the support of a student in the Boarding School in India by the contribution of $25 a year.

— The Christian Endeavor Society of St. Paul's Church, Denver, Col., Rev. E. W. Simon, pastor, will support a student in India by contributing $25 a year.

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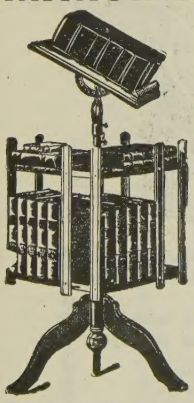

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The Juniors' League

Address all communications intended for this page to Rev. C. Elvin Haupt, Grace Place, Lancaster, Pa.

Proverbs

— Take care of the Juniors and the Leagues will take care of themselves.

— Seest thou a man thoughtful of the children? He is a weaver. The shuttle of the present in his hand means the woof of the future in the life of to-morrow.

— He that teaches his child the words of Luther's catechism in their rich meaning is doing more than giving to him a purse of gold, or to her a necklace of pearls.

— Every stone fits somewhere in the making of a wall, and every bit of wisdom and experience will be found useful in later days in some way.

— There is no training like that of a Christian. The Junior who plants seed in his youth will be able to gather fruit in old age from the tree of experience.

What Are We Doing for India?

From many quarters comes the cry, "India is starving!" Many a poor child in that crowded land is dying both as to soul and body for lack of bread. Will we Juniors not do what we can to aid them? The foreign mission secretaries will cheerfully receive and forward whatsoever we offer to our Lord through them.

Irregulars

One of the weak points that results from the enjoyment of so great liberty in our "free country" is that our children and youth are allowed too often to do "pretty much as they please." The consequence is that they often become exceedingly indifferent and inattentive to their best interests, and irregular in their attendance upon the meetings of the Junior League. Take care of the roll book and do not allow your irregulars to keep up such a habit if you can check it.

The Value of Our Own Literature

It would be impossible to find anywhere a body of literature that could in any measure prove adequate to be a substitute for the rich treasury that we have in the productions of our own Church. As soon as the contents of the many valuable works are read and understood it will be found impossible any longer to get along without them. We should encourage our own publications both because our writers look to us for support and also because no others give up the truth so positively and clearly as do they. Our Juniors will greatly profit by the use of them.

The Special Mission of Our Junior Leagues

Every organization of a congregation has a particular position to fill and will only do its part by trying to the utmost to fulfil the work assigned to it, just as the Sunday-school in its own field is capable of doing. While the great object of the League is the bringing of the young to Christ and holding them by many ties in the fold of Christ, the holy Christian Church, yet as there are ways in which one star differeth from another star in glory, so each Junior League has its own special mission, perchance of caring for the musical interests of the young or of leading the classes in Sunday-school to a greater interest in each other, or of gathering in the poor children and instructing them in the knowledge of holy things, or of enabling and inducing the young to attend service. Any, or all, of these are objects worthy of the cause.

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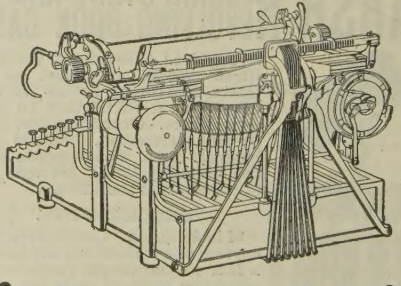

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